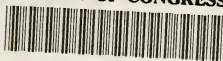


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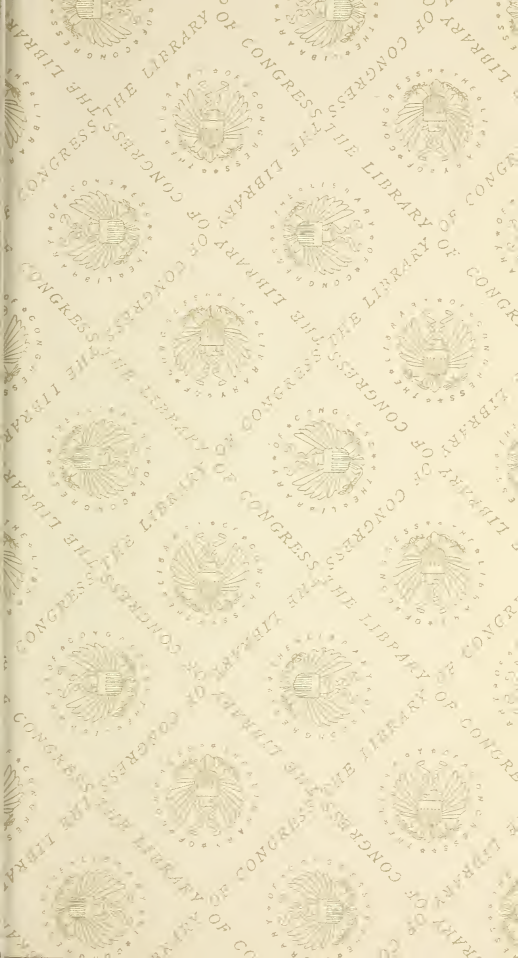
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At Work with the Italians



BY

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At Work with the Italians

THE various denominational home mission societies are conducting a propaganda throughout the churches of America in behalf of a friendly and neighborly interest in the three million Italians who are so important a factor in our new community life. The wide circulation of Prof. Mangano's book, *Sons of Italy*, and other literature which has been specially prepared for this Italian year, will in many quarters provoke the question, "What can we do for the Italians in our community?" This manual is designed to help answer that question. It gathers together much fruitful suggestion embodied in Mr. Mangano's book along with experience gained by many others. It is needless to point out that unless this widespread propaganda does lead to this practical expression of our interest in the Italians, it will have shot far of the mark.

LITERATURE

The approach to any immigrant group ought to be preceded by a careful study of their social and religious background

and of their racial heritage. We Americans know too little of the countries from which our recent immigrants are coming, and this lack of knowledge is the occasion of a good deal of blundering in our effort to serve the immigrant. A thoughtful study of *Sons of Italy*, by Antonio Mangano, should be made. Where a group is brought together for the study of this book, "Suggestions for Leaders" will be found helpful.

"Religious Work among Italians in America," by Antonio Mangano, is a pamphlet which enters with more detail into religious conditions among Italians than was possible in *Sons of Italy*. It also has statements from the various denominations concerning their policy and work among Italians, and a complete list of all Protestant Italian churches and missions in this country. This pamphlet will be of the greatest aid to any church contemplating work with Italians.

A recent book throwing much light on the problems of the immigrant is *The Immigrant and the Community*, by Grace Abbott. The author, a former resident of Hull House, served as director of the Immigrants' Protective League of Chicago, and from such first-hand experience writes suggestively concerning the journey of the immigrant, the immigrant in the courts, the immigrant and the public

health, and the education of the immigrant. *Immigrant Forces*, by William P. Shriver, may also be consulted. *Leadership of the New America*, by Archibald McClure, is an excellent brief introduction to the immigrant groups, presenting particularly the immigrant's point of view. Withal, nothing will be so fruitful as first-hand contact with the Italians themselves.

A POINT OF VIEW

At the outset, it is essential that we get a wholesome and sympathetic point of view. While many of the Italians who have come to this country have suffered many handicaps because of conditions beyond their control, they are a self-respecting people. They do not want to be patronized. In the last fifteen years, furthermore, the Italians have made rapid progress in this country. In every community there are Italians of ability in business and the professions. They should be our allies for community betterment. What the Italians ask is not our charity nor commiseration, but a fair chance to share with us in rearing that community life in which every individual may come into his own best heritage. Our aim should be not to do something *for* the Italian, but to work *with* him.

Sympathy, comradeship, cooperation, are the keywords of Christian democracy.

GETTING TOGETHER

As we aim to line up Americans and Italians in this cooperative spirit we may consider

1. The Italian colony or community
2. The Italian household or family
3. The Italian as an individual
4. The Italian in his religious need and aspiration

On the other side, we have to reckon with

1. The American community, organized for community service through the local government, or in unofficial and voluntary groups
2. The American family, as a friendly neighbor to the Italian
3. The American as an individual, a new comrade to the Italian
4. The American evangelical church, with its discovery of a "mission field" in its own city, town, or community

The crossing of these interests, Italian and American, marks out a number of fields for cooperative service. A diagram may make this clearer.

FIELDS FOR COOPERATIVE SERVICE

The * indicates outstanding opportunities for service.

	The Italian colony	The Italian household	The Italian as an individual	The Italian in his religious life
The American community	*	*	*	—
The American family....	—	*	*	*
The individual American.	—	*	*	*
The American evangelical church	*	*	*	*

Here are at least thirteen opportunities for getting together in mutually helpful cooperation.

The American community has a very definite responsibility for conditions in the Italian colony and in assuring equal opportunity for the local Italian population. Its concern may also sympathetically reach into the Italian household. It may have frequent occasion to protect and aid the individual Italian. By the community is meant the city or town organized in the local government with its various departments of health, education, public safety, etc.; or, the people of the community organized in voluntary groups, such as the Town Improvement Club, the Woman's Club, or the Parent-Teacher Association. Where any church establishes a parochial school, the community should see to it and insist that the same standards are maintained as in the public schools. Beyond this the organized community will not, under existing conditions, concern itself with the religious situation other than to see that fullest protection is given any group of Italians to worship according to the mode of their own choice without being molested.

While the American family may feel impotent to move in the larger matters of community betterment, alone and of itself, in the Italian family it may find a field for friendly cooperation. The Amer-

ican home in its warmth and welcome may be tellingly effective for the young Italian.

The individual American who wants to extend a friendly hand to the Italian will not have to wait for a community-wide movement. He may get acquainted with an Italian family. There are opportunities on every hand to cultivate some young Italian as a friend.

To the American evangelical church the whole field is open. It may set up a program of community betterment which may at length gain the adherence of all elements in the community; it may relate itself to the Italian home; it will find many opportunities to cooperate with the individual Italian; and the religious life of the Italian will be its normal concern.

From these standpoints, then, the following pages will consider with greater detail the opportunities of working *with* the Italian.

MAKING A SURVEY

Preparatory to a program of service, either on the part of the American community or the church, it is desirable to make a survey, which is nothing more nor less than a careful and orderly study of existing conditions. Where possible, it would be better to make a survey of the entire town or community, up-town

and down-town, or at least of a certain area or ward, rather than a survey of the Italians. No group of people particularly relishes being "studied," and often the process serves to emphasize divisions rather than to obliterate them. It would be helpful to enlist the cooperation of some of the representative Italians. This may save misunderstanding, facilitate the work, and lay the basis for cooperation. In a New Jersey town a community survey was made. When completed an exhibit was displayed in a vacant store on a main street down-town. A group of Italians visited this exhibit. One of the men was outraged to find on a screen designed to illustrate home conditions in the Italian colony a photograph of his wife. The Italians tore down the picture and a small tempest was stirred in the Italian colony.

Where a comprehensive survey of a city or town is contemplated from a municipal or community standpoint, the effort should be made to enlist in preliminary conference, and thereafter in the committee to carry forward the survey, a wide and representative group of men and women, not overlooking the industrial workers and the immigrant population. The ground is thus prepared for cooperative action in carrying out the recommendations of the survey. A community engaging in such a thorough-going survey should correspond with the

Department of Surveys and Exhibits, Russell Sage Foundation, New York.

Where the churches undertake such a community survey, assistance may be had from denominational home mission headquarters. The Board of Home Missions of the Methodist Episcopal Church (Philadelphia) maintains a Bureau of Social Service and Surveys; the Immigrant and City Work Office of the Presbyterian Board of Home Missions (U. S. A.), and the Department of City and Foreign Speaking Work of the American Baptist Home Mission Society, New York, will cooperate in planning community surveys.

Where volunteer service must be used, a pamphlet, "What Social Workers Should Know about Their Own Communities," by Margaret F. Byington (Charity Organization Department, Russell Sage Foundation, New York, 15 cents), will be most helpful. It outlines questions bearing on community problems under such headings as Housing, Health, Recreation, Industrial Problems, the Immigrant, Children; and also suggests a line of inquiry concerning agencies for relief and for the improvement of social conditions.

"A Survey Blank for an Immigrant Community," by William P. Shriver (5 cents), will be suggestive. It outlines a brief inquiry under such heads as Housing,

Industrial Conditions, Home Life and Health, Recreation and Amusements, Social Agencies and Schools.

The camera is a valuable ally in bringing home community conditions to the public. From small kodak negatives enlargements may be made, about 10 x 13 inches; mounted on cards 22 x 28 inches, there will be room for two pictures with brief inscriptions. Lantern slides may be made directly from negatives $3\frac{1}{4}$ x $4\frac{1}{4}$ inches at a cost of about 25 cents each.

Graphs or charts may also be made setting forth statistical information on cards 22 x 28 inches. It is desirable to present a single fact in as simple, clear, and convincing a way as possible. Line cuts for publication may also be made from these larger exhibit cards. (See page 39.)

A survey of conditions having been made, the way is opened for a program of service.

I. THE AMERICAN COMMUNITY AND THE ITALIAN COLONY

1. *Housing and Neighborhood Sanitation.* Where a survey reveals, as is so often the case, bad conditions in housing and neighborhood sanitation, pressure should be brought to bear on the local government. But mere laws will be ineffective unless there are means of regu-

lar inspection and enforcement. As Miss Byington points out, "With our foreign colonies, ignorant of American standards and legal rights, and not knowing where and how to make complaint, it is not enough for the Board of Health to act on complaint; it should make regular inspections." This principle of calling upon and utilizing the facilities of the local government should be stressed. But the cooperation of the Italians should be enlisted. Because they may not readily understand English and are not acquainted with local ordinances bearing on health, housing, sanitation, and public order, a community that will take the pains to print a pamphlet (English and Italian in parallel pages) explaining some of the more important ordinances, will have taken a first step in securing such cooperation. The public school may also be an agency for instruction and in securing the cooperation of parents and pupils.

2. *Protection and Justice for the Italian.* The Italian suffers from many exploiters. His dealings with the unscrupulous banker, the land shark masquerading as a real estate agent, and the unregulated employment agency are disastrous. Many of the offenses of the immigrant are, furthermore, due to ignorance. Such information as is suggested in the preceding paragraph concerning local ordinances will lessen the number of arrests. It is unfortunately true that in many com-

munities the immigrant gets scant justice at the hand of the courts. There is a convincing and suggestive discussion of "The Immigrant in the Courts" in Miss Abbott's book, *The Immigrant and the Community*.

Lack of competent court interpreters often prevents the immigrant from securing justice. Mr. Mangano writes in *Sons of Italy*, "Before the Italian or any other foreigner can have proper regard for our political institutions, America must see to it that they are free from graft and that protection and justice are assured to rich and poor alike. This matter of court interpreters, for example, is calling for instant action. There is no standard of qualifications for the position. Many of them speak Italian poorly, and as far as education goes, are not fit for the place. These positions are given to particular friends of the politicians. They wield great power, the fate of an accused man often depending upon a truthful and exact translation of what is said. Only men of high character and unquestioned integrity should have such a responsibility."

3. *Juvenile Delinquency*. "Does a city's court still consider the delinquent child a criminal to be punished, or is he now looked upon as a wayward child who must be protected and helped or a defective child needing special care and treatment? In all stages of its proceedings, one attitude or the other must be

evident." This field of cooperative service is opened up in Miss Byington's "What Social Workers Should Know about Their Own Communities" (page 28). Loss of parental control is one of the tragedies of immigrant life in America and a source of juvenile delinquency. Mr. Mangano finds the solution in the reunion of the family life. "We must teach the boys and girls to respect and honor their parents and to speak their native tongue as well as English. Imagine the helplessness of a mother who knows no English and whose children feel that Italian is to be despised and cast aside. The children talk English in the home and even plan to disobey her before her eyes when she has no idea what they are saying. (*Sons of Italy*, page 109 ff.) What becomes of Italian boys in your community when arrested? In a New Jersey community which prides itself on its community spirit, two boys, one colored and one Italian, were committed to the county jail for trial. It was later discovered that the county sheriff had placed them in a room with adult prisoners. When this undesirable situation was discovered, the judge directed that they be detained in separate quarters. This is the sort of thing worth being informed about.

4. *Education.* The public school is first and foremost in its contact with the immigrant and in its opportunity for

helpful and cooperative service. Study your local schools in their relation to the Italian or other immigrant population. *Schools of To-morrow*, by John Dewey, is a prophetic book. It describes schools throughout the country that are pioneering for the new democracy. But the public school is not limiting its facilities to the children of the community. It is being made a community center. Consult *A Wider Use of the School Plant*, by Clarence Arthur Perry. It is suggestive, also, of a wider use of the church plant.

The education of the adult immigrant has not begun to receive the consideration in this country it deserves. Many communities feel that they have discharged their responsibility for the foreigner when they offer in the public school a class in English for foreigners, four nights a week, often in a school remote from the immigrant community and taught by a day-school teacher already tired by the day's work. When in the autumn of 1917, roused by the war, the Mayor's Committee on National Defense set afoot a campaign for the Americanization of aliens living in New York, it was stated: "The brunt, of course, has so far fallen on the schools. *The new campaign will extend far outside the schoolroom.* The facilities, organization, leadership, and resourcefulness of social agencies are to be used in every possible

way." The public schools, libraries, settlements, clubs, churches, synagogues, employers' associations, and city departments were enlisted. Some of the most successful instruction of adult immigrant women—the most difficult group to reach we know of—was carried on by a highly intelligent young American woman who formed her classes in the homes, the objects of the home suggesting the vocabulary to be used.

But the older Italian men and women who will never learn English should be considered. In her practical discussion of the education of the immigrant Miss Abbott writes, "We should long ago have recognized that much of the opportunity for education which is offered the adult immigrants should be in their native language. Many of the older men and women will never learn English, and with others it will be many years before they will understand it easily. Most of them have lived in the country, and are having their first contact with the problem of city life in the United States. They need at once a knowledge of the city's water and milk supply; of its sanitary regulations; of the labor laws designed for their protection; of the naturalization requirements; something of the history of the United States; and more of the problems of municipal government with whose right solution they, as much as any one else, are concerned. The pub-

lic libraries are beginning to meet the cultural needs of the immigrant, but books with concrete information along these lines are not available for the educated and would not be used by those of little education or by the illiterate. These people must be reached by moving pictures explained by lecturers who speak their language."

5. *Recreation.* "We live in a boarding-house, where we have to drink beer. It is served at every meal, and they would put us out if we didn't drink it. I have no place to go in the evening; I can't stay shut up in my rooms. So I walk the streets or go to moving pictures or the pool-room." Here is the problem of recreation from the standpoint of a young Italian in Barre, Vermont. He voiced the need of thousands of young Italians throughout this country. In this city, reports Mr. Mangano in *Sons of Italy*, "the socialists have built a big hall where there are dances and meetings, but the serious-minded Italians, and there are many, would like a place where they could go, read the papers, study English, and indulge in gymnastics for recreation. In less than six weeks' time two years ago, it was possible to gather a group of twenty-two fine young men, all away from home ties and influences, into a club for the study of English." The dramatic instinct is highly latent in the Italian. Getting up a play, staging, and performing it before a group of neighbors has furnished

interest and expression for many groups of young Italians.

Supervised playgrounds are increasingly being featured in programs of community welfare. The Playground and Recreation Association of America, New York, will be glad to correspond with any community interested. The Association furnishes stereopticon lectures showing the need of playgrounds and playground equipment.

6. *Cooperating Agencies.* It is impossible in the brief compass of this manual to take up in detail the varied forms of community service being successfully carried on among Italians. It is hoped that a point of view has been gained. A number of concrete suggestions have been made. Attention has been directed to books replete with further suggestion. As an addendum to this manual there is a list of organizations which hold themselves in readiness to advise communities or groups along the line of their specific interest.

II. THE AMERICAN COMMUNITY AND THE ITALIAN FAMILY

The problems of health, of child welfare, and of education are frequently best met through a sympathetic relation with the family. The visiting or school nurse is a connecting link between the Italian household and the community. In California, state legislation has been enacted providing for "home teachers." The duty of the

home teacher is to visit her entire district in order to discover the homes that need care, and then to teach English to the foreign mother in her home, as well as sanitation, household tasks, purchase of supplies, clothing, and concerning our American system of government.

The Italian should be protected from medical quacks and nostrums. Mr. Mangano states, "The Italian quacks to whom many Italians go because of language are unscrupulous, and the quacks of all races who advertise in Italian free advice and sure cures for all manner of trouble, take thousands of hard-earned dollars. Realizing the injury to the Italian people and the disgrace upon the profession, some of the finest Italian physicians in New York recently banded together and are publishing a health culture journal in Italian, called *La Parola del Medico*, 'The Word of the Doctor.' The aim is to teach personal hygiene to the Italians and expose fraudulent quacks. The constructive articles deal with such subjects as 'Fruit Diet,' 'Examples of Good Living,' 'Wheat, Cereals, and Legumes,' 'The Work of the Italian Hospital.' The recent epidemic of infantile paralysis was discussed, and part of the blame for its spread laid squarely upon the bad housing conditions among Italians."

The fight against tuberculosis and the saving of the lives of babies are causes in which the community should seek the co-

operation of the Italian home. In order to meet the constantly increasing demand for a simple educational card or pamphlet on tuberculosis, which can be supplied in quantity at a reasonable price and in several different languages, the *National Association for the Study and Prevention of Tuberculosis* (New York) has arranged that a simple card or folder be printed in large quantities, thus giving local bodies the advantage of the reduced cost. Arrangements have been made whereby this card may be secured in Italian and eighteen other languages for \$2.50 per thousand, and \$2.20 per thousand in English.

The "Save the Seventh Baby" campaign carried on by *The Delineator* and similar movements will furnish concrete suggestion for helpfulness in the Italian family. The Italian mothers and their new-born babies often suffer irreparable injury at the hands of unskilled midwives. The Italians should be made acquainted with physicians of competence and character.

Those interested in a thoroughgoing study of family rehabilitation should consult *Social Diagnosis*, by Mary E. Richmond, especially Chapter XXI on "The Immigrant Family." There is an extended questionnaire bearing on the family.

III. THE AMERICAN FAMILY AND THE ITALIAN HOME

"What can any Christian American do

to reach the foreigner?" asks Mr. Mangano. "Let him play the host to the stranger. We too often blame the stranger within our gates for his un-American standards of living. How is he ever to attain the true American standard if he never crosses the threshold of an American home? Not long ago a well-educated foreign worker startled his audience by telling them that he had been laboring in their city for over six years and had never been invited to an American home. People are honestly seeking how to reach Italians, but they do not use the most potent means at their disposal to establish a point of contact—their homes."

Much that has been written in the preceding paragraphs will be suggestive in this connection. The *National Americanization Committee* has prepared a fine program of activities for mothers' organizations, which includes this standard for individual women:

1. Americanize one immigrant woman
2. Teach English to one foreign-born mother
3. Put one immigrant family on your calling list

It would be impossible to estimate the enormous transformation that could be wrought if every Christian woman would earnestly set herself to the task, taking the foreign-born woman who lives nearest her as her particular work and care. The relation of an American family or visitor to

the Italian home, while friendly and sympathetic, should be guarded against an ill-considered charity or patronage.

IV. THE AMERICAN INDIVIDUAL AND THE ITALIAN

To know one Italian or a single Italian family intimately; to have entered with sympathy into his or her life story, ambitions, and progress; in the real spirit of comradeship to give oneself heartily as to a new friend—here is an opportunity for every American. Multiply these comradeships a hundred thousand times and forces will be set at work that will mean more to the Italians of this country than scores of settlements or social agencies.

V. THE AMERICAN EVANGELICAL CHURCH

I. *Community Work.* With the sympathy and service of Jesus as its burning passion and inspiration, it would be expected that the Christian church will be first and foremost in its solicitude and care for the immigrant, as he makes his adventure in the new world so full of vexing problems. As a local church presses its program of missionary education, it should include a first-hand study of the conditions of life in the Italian or other immigrant community nearest at hand. This near-by need should be kept before the congrega-

tion and the church school in some graphic and appealing way. It should be accompanied by some definite program of service.

The local church should put its forces back of all well-accredited community movements making for the common welfare. The church furnishes a large share of workers actively engaged in social betterment. Their outlook and experience should be capitalized in the church's missionary or social service committee. When in any city or town there is outstanding need in the Italian or other immigrant colony, and efforts to arouse the American constituency have failed, a church or group of churches may well take the matter in hand and work confidently in the faith that the enterprise, when demonstrated, will be taken over by the city or community. A kindergarten in the immigrant section of Gary conducted by the Women's Missionary Societies of Indiana was the pioneer kindergarten in that great industrial center now noted throughout the country for its progressive public schools. Where such a community service is undertaken by a local church, it must not expect immediate returns in the terms common to its evangelistic propaganda. The service rendered must be reckoned worth while in itself. All the preceding sections bearing on community and welfare work will be suggestive to churches.

2. *The Evangelical Church and the Religious Needs of the Italians.*

(a) *Why Carry on Religious Work for Italians?* Any specific religious work undertaken by a church or group of churches must be based on a clear and unmistakable conviction that the Italians of the community have social and religious needs which are not being met by the Roman or any other church. In a statement concerning the work of the Congregational Church, Philip M. Rose, supervisor of Italian Congregational churches in Connecticut, writes: "While showing all tolerance for and willingness to cooperate with the Italian Roman Catholic Church, we must recognize that the majority of our Italian-Americans are, spiritually, unchurched, and hence are our legitimate field." In the pamphlet, "Religious Work among Italians," Mr. Mangano frankly estimates the loyalty of the Italian to his traditional faith: "It is a common belief among Americans that all Italians are Roman Catholics, and there seems to be good reason for this impression. Out of Italy's population of 36,000,000 there are not more than 60,000 Protestants, but there are unnumbered thousands, yes, tens of thousands of anticlerics and even atheists. Ninety-nine per cent. of the Italians landing on our shores would give the Roman Catholic as their religious belief, but if questioned a large number would add that they were not faithful to its celebrations

nor its services, except perhaps at times of births, deaths, and marriages. A questionnaire sent to all Baptist, Presbyterian, Methodist, and Congregational Italian pastors on the question, 'What per cent. of Italians in your colony are loyal to the Roman Church?' evoked an amazingly unanimous reply, 'About one third.' One or two reported, one fourth; and one reported, one half.

"In one city of Massachusetts, out of a population of 1,700 Italians, only sixty attend the Roman Church; and in another city there is a colony of 6,000 Italians, of whom only 300 attend that church. There is a colony of 35,000 Italians in Brooklyn which has only one Italian church, seating at the utmost 400 persons. It conducts three masses on Sunday, and granting it were filled to its capacity each time, it could only minister to 1,200 persons, less than four per cent. of the population. Out of the 600,000 Italian population of Greater New York, the Roman Church, by its own figures, so far as I could obtain them, lays claim to only 180,000, including children, as members of the Roman Catholic Italian churches—less than one third of the total Italian population.

"There is need for the widest publicity of these facts in order to refute the common charge of proselyting, which all evangelical mission work among the Italians meets, and also because officials of city departments, health, probation, juvenile court,

and charity organizations, and even school-teachers commonly assume that all Italians, adults or children, are Catholics, and insist on treating them as such.

"Religiously then, Italians both in Italy and America may be divided into four general groups: (1) All who are loyal to the Roman Church; (2) a larger group who are indifferent to religion; (3) the atheistic, anarchistic group, which is actively hostile to religion of whatever name. To this latter class belong the great throng of younger men who have lost faith in Roman Catholicism and who firmly believe that all religions are only worn-out superstitions, imposed upon ignorant people to keep them in subjection. (4) The membership of the evangelical churches."

(b) *An Objective.* Religious work among Italians is no longer an experiment. The statistical table in the Appendix of "Religious Work among Italians" indicates over 325 Protestant churches and missions employing the Italian language, with 14,000 members and over 15,000 in church or Sunday-schools. The figures, moreover, do not in any adequate degree convey the influence which these 325 churches and missions are exerting in Italian communities. In the beginning of Italian work in this country many missions were started under serious limitations. Stores were rented and meagerly equipped; budgets were small and not always assured; leadership available was frequently poorly trained and as poorly paid.

While many such enterprises have since developed into strong churches, it is the conviction of a number of leading denominational agencies that a bolder faith and larger enterprise ought now to characterize our work with Italians. When a new work is contemplated, the church or committee concerned ought to "count the cost." When the field has been carefully surveyed and the need demonstrated, a program should be drawn up forecasting the equipment required; provision should be made for a staff of thoroughly trained and competent workers; an ample budget should be assured. Unless it is the purpose of those concerned to carry the work through to some worthy conclusion, it were better and fairer to the Italians not to begin. The initial years of pioneering in this new home mission field have established a more or less definite norm for an organized religious work among Italians. The Bureau of Foreign Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has set up the following program of work for the local Italian church.

I. Approach to the family as a whole

(a) Home visitor, a woman speaking Italian, with the American training and American spirit. Such a one, bilingual, could work with little children in English, and conduct older classes possibly in Italian. The problem is one of young women as well as mothers. The future objective is to be young Italian women thoroughly trained.

(b) Family gathering for everybody in the church parlors or church house. Music,

games, pictures, etc. Recognize the family unit.

(c) Meetings in the home. The coming of the stranger draws all the neighbors in so that a program may be used. Special attention to home meetings for girls.

2. Approach in Italian for adult Italian groups.

(a) Religious services of worship in Italian. (Members of the staff should speak both English and Italian.)

(b) Volunteer workers: A lawyer, a physician, an employment agent, and a printer, whose services may be used for help among the Italians in the community.

(c) Mothers' clubs in Italian

(d) Men's clubs for learning English and citizenship (civic questions, citizenship papers, etc.)

(e) Use of Italian literature

(f) Religious instruction in Italian

(g) Illustrated lectures

(h) Italian patriotism as point of contact (Italian days, the 20th of September, Columbus Day, etc.)

(i) Make use of musical interest

3. Approach in English to children and young people.

(a) Attendance at English church services

(b) Religious instruction (Sunday-school)

(c) Related week-day club activities, emphasis on expressional work, such as recreational clubs, gymnasium clubs, choral societies, dramatic clubs, Boy Scouts, Knights of King Arthur, Camp Fire Girls, Girl Scouts, sewing, painting, drawing, and sculpture.

(d) Illustrated lectures and moving pictures

(e) Daily Vacation Bible School

(f) Flower mission

(g) Fresh air work

(h) Camps

The conduct of religious work with Italians is discussed in a practical way by Mr. Mangano in *Sons of Italy*, Chapter VI. Out of a wide range of experience and observation, recommendations are also made in "Religious Work among Italians" concerning a more comprehensive attack, a plea for a better considered, adequately equipped, and worthily supported work for Italian communities. The question of workers, the message, literature, and publications are also discussed.

(c) *Leadership.* *The family* should be the unit of our interest. The adult members are seldom accessible except through the ministration of an Italian-speaking pastor or missionary. The trained and diligent Italian pastor knows his people and can best interpret the Christian message to them. Language is a strong bond. Where a new work may not warrant nor afford the undivided time of a pastor, occasional addresses or services, with home visitation by the nearest neighboring Italian-speaking pastor will help make the unselfish purpose of the work understood.

When an Italian pastor is to be engaged, a man of thorough training should be sought. He should speak both Italian and English and be resourceful in modes of educational and community work. In the beginning of the church's work with Italians in this country and when missionaries were difficult to obtain, many young Italians with a sincere Christian experience, but with

limited training, were enlisted. Their work in many instances has been signally blessed. But with the steady growth of Italian evangelization and with opportunities now offered for training, the Italian ministry itself is urging that young men enlisting for this service should submit themselves to the most thorough preparation and that there should not be two standards of ministerial education, one for Americans and a lower standard for Italians.

On the part of the American church, it should sustain the Italian-speaking minister and his family with an adequate salary.

(d) *Equipment.* Where a church has become surrounded or is near an Italian community, it will cheerfully extend its facilities for Italian meetings and group activities. Its hospitality should be unmistakable and unstinted. A church that offers its basement or lecture room for Italian work, but is hesitant about the church auditorium, had better reconsider its motive. If it is necessary at the outset to begin work in a rented building or hall, see that the equipment is fresh and new. Do not send the old and tuneless piano or organ, or the discarded hymn books. If possible, let the room devoted to worship be maintained exclusively for such purposes. The Italian sense of reverence cannot associate the place of worship with an ice cream party.

Where a new building is to be erected, however small, the best architectural consideration should be given to its design. A

building in the simple yet pleasing style of the early Tuscan architecture carried out in brick will be thoroughly acceptable. Great interest should be given to the place of worship. It should be set apart from the rooms designed for educational and social purposes.

(e) *Departmental Work*. Where a church is near an Italian community it may find a number of opportunities for distinctive work with Italians. The following are among methods which have been successfully employed:

- Home visitation
- English classes
- Civic clubs
- Week-day craft school
- Visiting nurse
- Mothers' clubs
- Daily Vacation Bible School
- Boys' clubs or Boy Scouts
- Stereopticon lectures

If the occasional services of an Italian-speaking minister may be secured, through visitation and a series of lectures or evangelistic meetings, the purpose of the work may be made clearer to the Italian community.

Work thus begun may lead to the employment of an Italian-speaking visitor or minister. Such a worker should be recognized as a member of the church staff. While a church wholly given over to an Italian congregation, with its own pastor and official boards may be an ideal arrangement, there are a number of illus-

trations of English-speaking churches which are maintaining with great encouragement a departmental work in Italian. In most cases services of worship are maintained in Italian, while all children attend the same Sunday-school. A work of this sort calls for a generous spirit of accommodation.

(f) *Literature and Bibles.* Four weekly papers are published by denominational societies in the Italian language. The tendency is to print the Sunday-school lesson and other articles of interest to the young people in English. These papers will be pleased to furnish terms concerning club rates or sample packages for distribution.

Il Cristiano. American Baptist Publication Society; 18 Jackson Street, Brooklyn, N. Y.; C. Buffa, Editor. Subscription price, \$1.00 a year.

La Fiaccola. (The Italian Christian Advocate). Methodist Book Concern, 150 Fifth Avenue, New York City; Piero M. Petacci, Editor. Subscription price, \$1.00 a year.

L'Era Nuova. Presbyterian Board of Publication and Sabbath School Work, 114 East 116th Street, New York City; F. J. Panetta, Editor. Subscription price, \$1.00 a year.

Il Vessillo. Board of Home Missions, United Presbyterian Church, 7716 Tioga Street, Pittsburgh, Pa.; Michael Renzetti, Editor. Subscription price, \$1.00 a year.

The distribution of tract literature should be carried on with discrimination. The following, published by the American Tract Society, 101 Park Avenue, New York, have been recommended:

Envelope Series (in Italian)

(Price, 1,000 pages for \$1.00 and postage 12 cents extra).

No.	Pages
1. <i>Good News for You</i>	4
6. <i>How a Garibaldian Soldier Became a Soldier of Christ</i>	8
9. <i>Turn the Key. (Temperance)</i>	12
10. <i>Jesus Christ for Everybody</i>	8
13. <i>Why Should I Read the Bible?</i>	8
14. <i>You, Me, or Anybody Else</i>	8
15. <i>The Dying Drummer Boy</i>	12
16. <i>Looking Unto Jesus</i>	4

Hymn Books

Il Nuovo Innario Evangelico. Rev. Stefano L. Testa and Rev. Agide Pirazzini, Editors. With tunes, cloth 8vo., 50 cents. Words only, 25 cents. (Half price for mission purposes).

The Bibliography of *Sons of Italy*, and the list of leaflets, pamphlets, periodicals, lectures, etc., given in the "Suggestions to Leaders" on *Sons of Italy* give very complete and valuable information on literature.

The American Bible Society, Bible House, New York (or nearest depository: Atlanta, Chicago, Richmond, Denver, San Francisco, Dallas, Brooklyn, Cincinnati, Philadelphia), publishes Bibles, New Testaments, and single Gospels in the Italian language. The following numbers will prove acceptable:

Italian No. 4. *Italian Bible (Diodati).* Roan, burnished red edge. With references, family record, and maps. Small pica type. Size, Quarto. 8 x 10 inches. (*Family Bible*). Price, \$2.25 each.

Italian No. 8. *Italian Bible (Diodati)*. Cloth, red edge. Brevier type. Size, 12 mo. $5 \times 7\frac{3}{4}$ inches. Price, \$.63 each.

" No. 12. *Italian Bible (Diodati)*. Cloth, red edge. With references and maps. Minion type. Size, 16 mo. $4\frac{3}{4} \times 6\frac{3}{4}$ inches. Price, \$.28 each.

" No. 26. *Italian and English New Testament*. Parallel columns. Brevier type. Size, 12 mo. $4\frac{3}{4} \times 7$ inches. Price, \$.42 each.

" No. 28. *Italian New Testament and Psalms*. Pica type. Size, 8vo. $5\frac{3}{4} \times 8\frac{1}{4}$ inches. Price, \$.50 each.

" No. 32. *Italian New Testament and Psalms*. Long primer type. Size, 12mo. 5×7 inches. Price, \$.25 each.

" No. 45. *Italian and English St. Matthew*. Parallel columns. Brevier type. Size, 12mo. $4\frac{1}{4} \times 6\frac{3}{4}$ inches. Cloth, cut flush, red edge. Price, \$.14 each.

" Nos. 46-49. *Single Gospels*. Cloth, cut flush, flexible, round corners, plain edge. Brevier type. Size, $2\frac{3}{4} \times 4\frac{3}{4}$ inches. Price, \$.03 each.

(g) *The Church and Social Justice for the Italian*. It will be frankly recognized that many of the modes of service suggested in this pamphlet are after all but efforts to alleviate conditions which have no place in a Christian social order. They do not go to the root of the matter. The Italian immigrant is the marginal worker. He is the last man in. His needs are urgent. His wages are small. He must frequently attempt to sustain a family on an annual in-

come of \$600. Here follows a whole chain of untoward circumstances. To secure social justice for the Italian immigrant and his fellow immigrant workers is a field of service in which all churches must engage.

CORRESPONDENCE

Information concerning any of the books referred to in this pamphlet may be had by addressing your denominational home mission headquarters; or the Missionary Education Movement, 156 Fifth Avenue, New York, will forward your request, together with any other inquiries you may make, to the proper headquarters, if you will mention the name of your church or denomination.

COOPERATING AGENCIES

The following agencies will furnish literature and suggestions bearing on community service. In writing, state with all possible definiteness the problem you are confronting.

Federal Council of the Churches of Christ in America. Constituted by 30 Protestant denominations. Rev. Charles S. Macfarland, general secretary; 105 E. 22d Street, New York.

Commission on the Church and Social Service; Rev. Worth M. Tippy, executive secretary.

Campaign for the Conservation of Human Life; and "Strengthen America" Campaign in the interest of nation-wide prohibition, Charles Stelzle, secretary.

Russell Sage Foundation. For the improvement of living conditions. John M. Glenn, director, 130 E. 22d Street, New York.

Department of Surveys and Exhibits; Shelby M. Harrison, director; E. G. Routzahn, associate director.

Library; open free to the public; one of the best working collections in the United States on sociology and social work; Frederick Warren Jenkins, librarian.

Playground and Recreation Association of America. Howard Braucher, secretary; 1 Madison Avenue, New York. Playground activities, equipment, and administration; community centers; field work in communities; rural recreation; physical efficiency tests for boys and girls. Pamphlet A 105, "Athletic Badge Test for Boys" (5 cents), and A 121, "Athletic Badge Test for Girls" (5 cents), specially recommended. Send for list of publications.

National Kindergarten Association. 250 Madison Avenue, New York. Object: To have the kindergarten established in every public school. Furnishes bulletins, exhibits, lecturers, advice, and information.

National Consumers' League. Mrs. Florence Kelley, general secretary; 289 Fourth Avenue, New York. 87 branch leagues. 15,000 members. War program: To help our industrial army by promoting clinics for treatment of new diseases (incident to munitions work and to fatigue and strain); reasonable working hours; safe and sanitary working conditions; decent standards of living; safeguards for women taking men's places in industry; protection for children. Minimum membership, \$2.

National League of Women Workers. Jean Hamilton, organization secretary; 35 E. 30th Street, New York. Evening clubs for girls; recreation and instruction in self-governing and supporting groups for girls over working age.

National Association for the Study and Prevention of Tuberculosis. 105 E. 22d Street, New York. Organization of tuberculosis campaigns; tuberculosis hospitals, clinics, nurses, etc.; open air schools; Red Cross seals, educational methods, etc.

National Child Labor Committee. Owen R. Lovejoy, secretary; 105 E. 22d Street, New York. 35 state branches. Industrial and agricultural investigations; legislation; enforcement; education; mothers' pensions; juvenile delinquency; health; recreation.

National Child Welfare Exhibit Association, Inc. 70 Fifth Avenue, New York. Educational health posters covering care of babies and children. Second edition of Parcel Post Exhibit. Photogravure reproductions in color with simple, easily understood legends, attractively illustrated from original paintings; 25 posters (18" x 28") in set. Further information regarding these and other exhibits on request. Illustrated booklets on Baby and Child Care. Lantern slides.

National Organization for Public Health Nursing. Ella Phillips Crandall, R.N., executive secretary; 600 Lexington Avenue, New York. Object: To stimulate the extension of public health nursing.

Travelers' Aid Society. Orin C. Baker, general secretary; 465 Lexington Avenue, New York. Provides advice, guidance and protection to travelers, especially women and girls.

Neighbors' League of America. Mrs. Edward H. Scott, registrar; room 1017, 23 E. 26th Street, New York. Civics and English for foreigners.

Girl Scouts, Inc. Dr. Abby Porter Leland, executive secretary; 527 Fifth Avenue, New York.

Camp Fire Girls, Inc. Dr. Luther H. Gulick, president; 461 Fourth Avenue, New York.

Boy Scouts of America. James E. West, Chief Executive of the National Council of Boy Scouts of America; 200 Fifth Avenue, New York.

Italian Immigration

North and South Italians

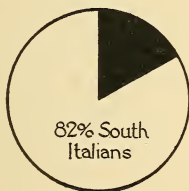
Six years to June 30th, 1915

South Italians

1,017, 900

North Italians

185, 500







139

579

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